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A
SHORT GRAMMAR
OF
OLD PERSIAN

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T. HUDSON - WILLIAMS



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A
SHORT GRAMMAR OF
OLD PERSIAN



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A
SHORT GRAMMAR
OF
OLD PERSIAN

WITH A READER
ACCOMPANIED BY A WORD-FOR-WORD
TRANSLATION, NOTES, AND VOCABULARY

BY
T. HUDSON-WILLIAMS



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PREFACE

THE object of this work is to provide those who study the history of ancient and modern languages with some account of an Indo-European language at approximately the same stage as Greek and Latin. Old Persian is a language easy to master, and one that may attract students who feel that they have not the energy or the leisure to take up Sanskrit.

Short as it is, a thorough knowledge of my little book will enable the student to read the extant remains of Old Persian as edited and elucidated by American and German scholars; it is intended to be used in conjunction with some short manual of Indo-European grammar, such as my *Short Introduction to Comparative Grammar* (Cardiff, 1935).

For the recent discovery of important inscriptions see *The Illustrated London News*, Feb. 22, 1936, p. 328.

T. HUDSON-WILLIAMS.

May 1936.

FOR further information the student should study:

A. MEILLET: *Grammaire du vieux-perse*, deuxième édition entièrement corrigée et augmentée par E. Benveniste. Paris, 1931. I am deeply indebted to Professor Meillet for permission to use his work.

H. C. TOLMAN: *Ancient Persian Lexicon* and the texts of the Achaemenidan inscriptions transliterated and translated. New York, 1908.

F. H. WEISSBACH: *Die Keilinschriften der Achämeniden*. Leipzig, 1911.

Symbols

x = *ch* in *loch*, W. *coch*

č = *ch* in *church*

ĵ = *j* in *judge*

θ = *th* in *thing*

ss = *ss* in *hiss* prolonged

š = *sh* in *shine*

v = *w* in *wood*

Abbreviations

I.E. = Indo-European

Ir. = Old Irish

Skt. = Sanskrit

W. = Welsh

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CHAPTER I


OLD PERSIAN (O.P.)

OLD PERSIAN belongs to the Indo-Iranian group of Indo-European languages; it is a near relative of Avestan and more distantly related to Sanskrit.

Our knowledge of Old Persian is derived from the study of inscriptions belonging to the reigns of Ariyaramna (c. 610–580 B.C.), Darius, Xerxes, Artaxerxes I, Artaxerxes II, and Artaxerxes III; for a very short inscription that probably belongs to the reign of Cyrus the Great see *Reader*, no. 32. The longest and most important of all our documents is the inscription cut by the masons of Darius on the rock of Behistun (see *Reader*, no. 33); it is longer than all the other inscriptions put together and contains historical information of great worth.

Old Persian was the language used by the above-mentioned Persian kings for the purpose of setting up a permanent record of their achievements. Most of the inscriptions are trilingual; first comes the Old Persian version, then the Elamite, followed by the Accadian (Babylonian) equivalent; but Aramaic was the official and administrative language of the Persian Empire. It was their own self-respect that prompted the Persian kings to give the first place in their inscriptions to their own national idiom, although there were perhaps very few Persians who could read the script employed. As far as is known there was no Persian literature at this period, no models for the royal scribes to follow. Our inscriptions contain traces of Accadian, Aramaic, and Median influence on their vocabulary, syntax, and phonology.

Modern Persian is a direct descendant of Old Persian.

The inscriptions are carved in cuneiform or wedge-shaped characters; thirty-six signs are used to denote sounds, and one, , to separate the words. Except in a few details there is general agreement about the interpretation and transcription of these symbols. The script is composed of elements borrowed from the Accadian script, which contains hundreds of different signs.

EXAMPLES OF O.P. CUNEIFORM LETTERS

$$\overline{\text{𐎶𐎶𐎶}} = a; \quad \overline{\text{𐎶}} \overline{\text{𐎶}} = i; \quad \text{𐎶𐎶} = u.$$

CHAPTER II

THE SOUNDS OF OLD PERSIAN

OLD PERSIAN had three vowels: *ā*, *i*, *u*. I.E. *ā*, *ē*, *ō* became *ā* in Old Persian as in Sanskrit.

We know that there were variations of pronunciation in the vowels of Old Persian; but the script makes no distinction between them except in the very frequent indication of *ā*.

EXAMPLES OF I.E. VOWELS IN OLD PERSIAN

I.E. *ā*: *apa* = ἀπό, 'off'.

I.E. *ā*: *brātā* = φράτήρ, φράτωρ, 'brother'.

I.E. *ē*: *astiy* = ἐστί = L. *est* = E. *is* = W. *ys*.

I.E. *ē*: *pitā* = πατήρ = L. *pater* = Ir. *athir*, 'father'.

I.E. *ō*: *abaram* = ἔφερον, 'I was bringing'.

I.E. *ō*: *nāmā* = L. *nōmen*, 'name'.

I.E. *i*: *idiy* = *ἰθι*, cf. L. *i-tum*, *ἰ-τέον*, 'go'.

I.E. *i*: *ḡiva* = L. *uiuus*, 'living'.

I.E. *ū*: *puṣṣa*, 'son', with *ss* for *tr*, cf. L. *putus*, *putillus*.

I.E. *ū*: *būmīm* (acc. sing.), 'land', cf. *ἐ-φῦ-ν*, *φύ-σις*.

Except for initial sounds the O.P. script generally enables us to distinguish between *ā* and *ā̄*; the length of *i* and *u* may generally be inferred by comparison with other I.E. languages.

I.E. *ə* = O.P. *i*: *pitā* = *πατήρ* = Skt. *pitā*, 'father'.

I.E. *ṇ*, *ṇ* = O.P. *a*: *axšata*, 'unchanged', cf. *ἄγνωτος*.

I.E. *r* = O.P. *r*, forming a syllable without the aid of any other sound, like *r* in W. *medr*, *gwobr*: *prsā*, 'ask', imperative, cf. L. *posco* for *pr̄esco*; *adršnauš*, 'he dared', cf. *θάρσος*, *θράσος* with *ap*, *pa* from I.E. *r*.

I.E. *ṛ* = O.P. *r* (syllabic).

DIPHTHONGS

I.E. *āi*, *ēi*, *ōi* = O.P. *āi*.

I.E. *āi*: *gaubataiy*, 'he says', middle voice, with *-taiy* = *-τατ* as in *ἔρχεται*; for the use of the middle cf. Hom. *φάτο*, L. *loquitur*.

I.E. *ēi*: *aitiy*, 'he goes' = *εἶσι* for *εἶτι* = L. *it* for *eit*.

I.E. *ōi*: *aiva*, 'one', 'alone' = *olos* for *olfos*.

I.E. *āu*, *ēu*, *ōu* = O.P. *āu*: *rauča*, 'day' = *λευκ(ός)*; *dahyāuš*, 'province', with *-āuš* = *-eus* for *-hus* in *βασιλεύς*.

Further examples of I.E. vowels will be found in forms quoted for other purposes.

I.E. STOPS IN OLD PERSIAN

Labials

I.E. *p* = O.P. *p*: *pitā*, πατήρ, E. *father*.

I.E. *b* = O.P. *b*.

I.E. *bh* = O.P. *b*: *barā*, φέρε, 'bring'.

Dentals

I.E. *t* = O.P. *t*: *pitā*, πατήρ, L. *pater*.

I.E. *d* = O.P. *d*: *dā-*, 'give', ἔ-δω-κα, L. *dōnum*, W. *dawn*.

I.E. *dh* = O.P. *d*: *adā*, 'he set', ἔ-θη-κε, L. *fē-cit*.

Front Palatals

I.E. *k* = O.P. *θ*: *maθišta*, 'chief', μακ(ρός).

I.E. *g* = O.P. *d*: *adānā*, 'he knew', ἔ-γινω.

I.E. *gh* = O.P. *d*: *didā*, τεῖχος for θεῖχος.

Labialized Back Palatals

I.E. *q^u* = O.P. *k*, but *č* before I.E. *č*, *ī*: *kar-*, 'make', *krtam*, 'made', neut. sg. of past partic. pass., W. *pryd*, 'form'; *kaščiy*, 'any one', from *q^uo-* and *q^ui-* as in L. *quod* and *quid*; *-čū*, 'and', L. *-que*, τε; *šiyātiš*, 'peace', 'prosperity', with *šiyā-* for *čyā-*, L. *quiē(t)s*.

I.E. *g^u* = O.P. *g*, but *ǰ* before I.E. *č*, *ī*: *gam-*, 'go', 'come', βαίνω for βάμω; L. *uenio* with *n* for *m* as in Greek; *parāgmatā*, 'they (have) gone', past partic., *parā*, 'beyond' + *gmatā*, βατός; *ā-ǰamiyā*, 'may he come', optative; *ǰiva*, 'living', L. *uiuus*, W. *byw*, E. *quick*.

I.E. *g^uh* = O.P. *g*, but *ǰ* before I.E. *č*, *ī*: *ǰan-*, 'strike', 'kill', *aǰanam* — ἔθεινον, θείνω for θένω; φόνος, L. *fendo*, -φάτος, 'killed'.

I.E. *ph, th, q^hh*

Old Persian has *f, θ, x* representing I.E. *ph, th, q^hh*; but most often *f, θ, x = p, t, k* before a consonant: *fra*, 'forwards', I.E. *pro*, *πρό*; *θ* also = I.E. *k* as above, p. 4.

In Old Persian *hv* became *xuv*; *xuvāipašiyam*, 'his own', acc. sg., I.E. *suo-* seen in 'ε = *fε*, L. *sē* for *sūē*, &c. For *hv-* = *xuv-* cf. W. *chwech*, 'six', I.E. *sueks*, and colloquial W. *chwiadan*, 'duck', for *hwyaden*.

I.E. *tr = θr = ss*: *ss* is the transcription of one single cuneiform sign, and as the O.P. script never uses one sign to denote a combination of consonants, *ss* must indicate one sound only; it was probably a sort of prolonged *s*: *ssitiya*, 'third', *τρίτος*; *pissa*, gen. sg. of *pilā*, *πατρός*; *pussa*, 'son', I.E. *putros*, L. *putus*, *putillus*.

I.E. *s*

1. I.E. *s* remained before *p, t, k* in O.P.: *astiy* = *ἄστί*, L. *est*. O.P. *st* occasionally represents *dt*: *pastiš*, 'foot-soldier', for *pad-ti-s*, cf. L. *ped-ites*.

2. I.E. *s* before a vowel, *m* and *v = O.P. h*: *ahiy*, 'thou art', I.E. *esi*, *εἶ*; *ahali*, 3rd sg. subjunct. of *ahmiy*, 'I am', I.E. *esmi*, *εἰμί* for *ἐσμί*.

3. I.E. final *s* disappeared in O.P. after becoming *h*, except after *i* and *u*, when it became *š*: *aiva*, 'one', 'alone', *ołos* for *oīfos*; ins. pl. *-biš*, *Mādaibiš*, 'with Medes', cf. L. *nōbis*, *classibus*, *ἰφι*.

I.E. *n, m, r* remained in O.P.: *nūmā*, L. *nōmen*, E. *name*, W. *enw*; *mā*, *μή*; *fra*, *πρό*.

I.E. *l = O.P. r*: *rauča*, 'day', an old neuter noun like *γένος*; L. *lux*, *λευκός*.

There are no traces of double consonants in Old Persian; but they may have existed without being recorded in the script.

FINAL SYLLABLES

O.P. *a* ending a word became *ā*, but remained where it was once followed by a consonant, e.g., *s*, *t*, *n*: *aiva*, 'one', I.E. *oiuos*; *abara*, I.E. *ebheret* and *ebheront*, *ἔφερε*, *ἔφερον*; but *barā*, I.E. *bhere*, *φέρε*.

Final *i*, *u* became *iy*, *uv*. The only final consonants in Old Persian are *m*, *š*, *r*; cf. Gk. *ν*, *ς*, *ρ*.

EXAMPLES OF LOST FINAL CONSONANTS

aša, 'he killed', for *ašant*, *a* augment, *šan-* root, secondary ending *t* seen in L. *laudābat*; *akunara*, 'they did', with lost *-nt*; *martiya*, 'man', for *martiyas*.

ENCLITICS

There were many enclitics in Old Persian, written as part of the preceding word without the sign of separation: *-čā*, I.E. *q^{ue}*, L. *-que*, *τε*; *manačā*, 'and of or to me', with *mana*, not *manā*, which is used when it is not followed by an enclitic; but this principle is not always observed we find *utāmaiy*, 'and to me', as well as *utamaiy*.

ACCENT

Our texts do not in any way indicate the position or nature of the accent in Old Persian; personally I think that the I.E. pitch accent was retained.

CHAPTER III

NOUNS AND ADJECTIVES

OLD PERSIAN nouns and adjectives had singular, dual, and plural forms, three genders, and seven cases. The dual, of which our scanty materials supply but few instances, will not be dealt with in the following pages.

STEMS IN *-a-*, I.E. *-o-*

As in Sanskrit and Avestan, the stems in *-a-* are confined to masculine and neuter words. All the forms quoted in this book are taken from the inscriptions; our materials are too scanty to supply full paradigms of the declensions and conjugations.

CASE-ENDINGS

		<i>Sg.</i>	
	<i>O.P.</i>	<i>I.E.</i>	
Nom.	-a	-os	<i>martiya</i> , 'man'
Voc.	-ā	-e	<i>martiyā</i>
Acc.	-am	-om	<i>martiyam</i>
Gen.-dat.	-ahyā	-osjo	<i>martiyahyā</i>
Ins.-abl.	-ā	-ō (d), -ē (d)	<i>kārā</i> , 'people'
Loc.	-aiy	-oi, -ei	<i>Mādaiy</i> , 'Media'

Nom. acc. neut. *-am*, I.E. *-om*; the other cases are the same as the masc.

In all declensions sg. and pl. the same form serves as gen. and dat.; it usually comes from an old gen.; cf. Mod. Gk., ἔδωκε τοῦ φίλου τὸ βιβλίον, 'he gave the book to the friend'.

Note that in this declension the ins. is the same in form as the abl. All ablatives in Old Persian are preceded by a preposition, e.g. *hačā*, 'from'.

Note that common nouns in this declension add the postposition *-ā* to the loc. singular, dropping the *-i-* of *-aiy*: *dastayā*, 'in the hand'; *duvarayā*, 'at the door'; but *Pārsaiy*, 'in Persia'.

Pl.

Nom.-acc.	-ā	<i>martiyā</i> ; <i>hamaranā</i> , 'battles'
Gen.-dat.	-ānām	<i>bagānām</i> , 'gods'
Ins.-abl.	-aibiš	<i>martiyaibiš</i>
Loc.	-aišuvā	<i>Mādaišuvā</i> , 'Medes'

There is no difference between masc. and neut. The nom.-acc. pl. *-ā* is probably the old I.E. neut. in *-ā*, *-ə*. Gen.-dat. *-ām*, with a suffix before it = I.E. *-ōm* seen in *-ων*. For *-biš* cf. L. *nōbis*.

Note the postposition *ā* in the loc.; *-šū* = I.E. *-su*, cf. *-σι* in Hom. *γέεσσι* with *-ι* for *-u* in imitation of the dat. sg. *-ι* in *γέε(σ)ι*.

STEMS IN *-ā-*, I.E. *-ā-*

These are all feminine.

Sg.

Nom.	-ā	<i>didā</i> , 'fortress'; <i>tauhmā</i> , 'family'
Acc.	-ām	<i>didām</i> , <i>tauhmām</i>
Gen.-dat.	-āyā	<i>tauhmāyā</i>
Abl.-loc.	-āyā	<i>Ragāyā</i> , 'Raga'.

Pl.

Nom.-acc.	-ā	<i>stūnā</i> , 'columns'
Gen.-dat.	-ānām	<i>paruzanānām</i> , 'belonging to many races'
Loc.	-āxuvā	<i>maškāxuvā</i> , 'skins'

Note loc. postposition -ā in *sg.* and *pl.* for all nouns.

STEMS IN -i-, -u-, I.E. -i-, -u-

Nom.	-iš	<i>šiyātiš</i> , 'peace'
Acc.	-im	<i>paθim</i> , 'road'
Gen.-dat.	-aiš	<i>bāgayādaiš</i> , 'adoration of god', name of a month
Loc.	-iyā	<i>būmiyā</i> , 'land'

Note the postposition -ā in the loc.

Sg.

Nom.	-uš	<i>Bābairuš</i> , 'Babylon'
Acc.	-um	<i>Bābairum</i>
Gen.-dat.	-auš	<i>Bābairauš</i>
Loc.	-auv	<i>Bābairauv</i>

The common noun *gāθu-*, 'throne', has loc. *gāθavā*, with postposition -ā. For the variation of stem, -uš nom., -auš gen.-dat., cf. L. *currus*, *currūs* for *currous*. The endings -š, -m, -š are I.E. -s, -m, -s; the loc. has no ending, cf. *δόμεν*, aor. infin. of *δίδωμι*.

Few pl. forms are recorded; cf. *dahyāva*, 'provinces', acc. pl. of *dahyāuš*; *dahyūnām*, gen. pl.; *dahyušuvā*, loc. pl., with postposition -ā.

STEMS ENDING IN A CONSONANT

Sg.

Nom.	no ending	<i>ǰantā</i> , 'slayer', <i>pitā</i> , 'father'
Acc.	-am	<i>ǰantāram</i>
Gen.-dat.-abl.	-a, I.E. -os	<i>θarda</i> , 'year'; <i>pizza</i> = πατρός
Ins.	-ā	<i>viθā</i> , 'family'
Loc.	-iyā	<i>viθiyā</i>

Note the postposition -ā in loc., -i- = I.E. -i-. The forms are the same for all genders.

Pl.

Ins.	-biš	<i>raučabiš</i> , 'days'
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NUMERALS

We know the forms of but few numerals as these are usually expressed by means of figures; but we have the following stems: *aiva*, 'one', 'alone'; *duvitīya*-, 'second'; *ssitīya*-, 'third'; *navama*-, 'ninth'.

CHAPTER IV

DEMONSTRATIVES AND PRONOUNS

IN I.E. these differed considerably from the nouns in their forms and inflexions; see my *Short Introd.*, pp. 62, 63. Some of these distinctions still survive, e.g., in Fr. *je* and *moi*, E. *I* and *me*, *we* and *us*, different words for different cases of the personal pronoun; but many disappeared at

an early period in the daughter languages; this is often due to the influence of the pronouns and the demonstratives on the nouns or vice versa. οἱκοι, L. *tubae*, χωρῶν for χωράσων, L. *tubārum* for *tubāsōm* borrowed their endings from the demonstratives; Oscan and Umbrian, on the other hand, borrowed the -s endings of the nouns for their relative pronouns, e.g., Osc. *pus* = L. *qui*, nom. pl.

DEMONSTRATIVES

hauv, 'that', 'this', for nom. m. f. sg.; *ava-*, for all other cases m. f. n. sg. and pl. Cf. ὁ, ἡ, τό, τόν, τήν, τό, Hom. τοί, ταί, τά, &c.; *hauv* = I.E. *so* + *u*, as in οὗ-τος; ὁ, ἡ = I.E. *so*, *sā*.

Sg.

Nom. m. f.	<i>hauv</i>	Nom.-acc. n. <i>ava</i>
Acc. m.	<i>avam</i>	
Gen. m. n.	<i>avahyā</i>	
Abl.-ins. m.	<i>avanā</i>	

Pl.

Nom.-acc. m.	<i>avaiy</i>
Acc. f.	<i>avā</i>
Gen. m.	<i>avaiśām</i>

iyam, *a-*, *ima-*, 'this'

Sg.

Nom. m. f.	<i>iyam</i>	Nom.-acc. n. <i>ima</i>
Acc. m.	<i>imam</i>	
Acc. f.	<i>imām</i>	
Loc. f.	<i>ahyāyā</i>	
Ins. m.	<i>anā</i>	

Pl.

Nom.-acc. m.	<i>imaiy</i>
Nom.-acc. f. n.	<i>imā</i>
Gen. m.	<i>imaišām</i>
Ins.	<i>imaibiš</i>

hyā, tya- = I.E. *so, to-* + *-iyo-*

This is a weak 'this' used as a definite article and a relative pronoun; there is no regular definite or indefinite article in Old Persian. For the use of *hyā, tya-* cf. *paθim tyām rāstām mā avarada*, ὁδὸν τὴν ὀρθὴν μὴ λιπῆς. *aiva*, 'one', is used like *τις*, 'a certain', 'a'; e.g. *I martiya Assina nāma*, 'a man Assina by name'; when it is written in full, *aiva* means 'alone'.

Sg.

Nom. m.	<i>hya</i>	Nom.-acc. n. <i>tya</i>
Nom. f.	<i>hyā</i>	
Acc. m.	<i>tyam</i>	
Acc. f.	<i>tyām</i>	
Ins.-abl.	<i>tyanā</i>	

Pl.

Nom.-acc. m.	<i>tyaiy</i>
Nom.-acc. f. n.	<i>tyā</i>
Gen. f.	<i>tyaišām</i>

PERSONAL PRONOUNS

Sg.

Nom.	<i>adam</i> , 'I'	<i>tuvam</i> , 'thou'
Acc.	<i>mām</i>	<i>θuvām</i>
Gen.-dat.	<i>manā, maiy</i>	<i>taiy</i>
Abl.	<i>ma</i>	

N.B. *mai*y, *tai*y are enclitics written with the preceding word, e.g. *hauvmai*y, 'he to me', cf. *μου, μοι, με*. The abl. *ma* occurs only in *hačūma*, 'from or by me'; *hačā* is a preposition taking the abl., I.E. *seq^{uo}-*, L. *sequor*, *ἔπομαι*, Ir. *sech*, W. *heb* for *hep*, 'without'.

Pl.

Nom.	<i>vayam</i> , 'we'
Gen.-dat.	<i>amāxam</i> , 'of us', 'our'

'HIM', 'HER', 'IT', 'THEM', ENCLITICS ONLY

Sg.

Acc.	<i>šim</i> , <i>dim</i>
Gen.-dat.	<i>šai</i> y

Pl.

Acc.	<i>šiš</i> , <i>diš</i>
Gen.-dat.	<i>šām</i>

There are no examples of interrogative and indefinite pronouns except: *čiyakaram*, 'how many times', *kaščiy*, 'somebody', and *čiščiy*, 'something'.

The extracts in the *Reader* supply information about the use of cases, moods, and prepositions.

CHAPTER V

VERBS

As far as may be gathered from our materials, the verb in Old Persian had but two regular tenses: (1) *present*; (2) *imperfect*, which we shall call *past tense*, as it supplied the place of all tenses denoting the past. We have one

or two examples of old aorists, see p. 18, and a reduplicated perf. optat. *čaxriyā*, 'he might make'. There is no trace of a future tense in Old Persian. *Moods*: indic., imperat., subjunct., and optat. We have a few infinitives in *-tanaiy* representing an old dative, and past participles in *-ta-*. *Voices*: active, middle, and a few passive forms.

PERSONAL ENDINGS

PRIMARY, ACTIVE, INDICATIVE

Sg.

- | | | |
|---------|----------------|--------------------------------------|
| 1. -miy | <i>ahmiy</i> , | <i>εἰμί</i> for <i>ἐσμί</i> , 'I am' |
| 2. -hiy | <i>ahiy</i> , | <i>εἶ</i> for <i>ἔσι</i> |
| 3. -tiy | <i>astiy</i> , | <i>ἐστί</i> |

N.B. *essi* and *esi* both existed in I.E., Hom. *ἐσσί* = I.E. *essi*, *ahiy* is for *esi*.

Pl.

- | | |
|-----------|----------------------------|
| 1. -mahiy | <i>ahmahiy</i> , 'we are' |
| 2. ? | |
| 3. -antiy | <i>hantiy</i> , 'they are' |

hantiy: I.E. *senti*, Doric *ἐντί*, Attic *εἰσί* without *h* owing to the influence of *ἐστί*, &c.

-mahiy, I.E. *-mes + i*.

ahmahiy and *ἐσμέν* have an irregular first syllable, as the original I.E. forms had *es-* sg., and *s-* pl., cf. *εἰμι*, *ἴμεν*. The *e*, O.P. *a*, was borrowed from the sg. Vedic Skt. has 1st pl. *smasi*, and O.P. in 3rd pl. has *h = s*, I.E. *senti*.

Other examples: *vaināmiy*, 'I see', *vainantiy*, 'they see'; *θātiy*, 'he says'; *trsatiy*, 'he fears'; *kunautiy*, 'he makes'; *θahyāmahiy*, 'we call ourselves'; *barantiy*, 'they bear', Dor. *φέρωντι*, Att. *φέρουσι*, L. *ferunt*.

PRIMARY, MIDDLE

The only form recorded is 3rd sg., e.g. *gaubataiy*, 'he says', with *-taiy*, I.E. *-tai*, ἔρχε-ται.

SECONDARY, ACTIVE, INDICATIVE

The augment

This is placed before the past tense of the simple verb except when it denotes a prohibition; on that occasion *mā* = μή is used with the unaugmented past tense. The O.P. augment was *a*, I.E. *e*, and it comes, as in Greek, between the preverb and the verb; it forms contraction with the final vowel of the preverb: *abaram*, ἔφερον; *avāstāyam*, 'I set up', *ava* + *a* augment + *stāyam*, past of *stā*- seen in L. *stāre*, ἵστημι; but *mā avarada*, 'do not leave', without the augment.

Sg.

- | | |
|--------------|---|
| 1. -m | <i>āham</i> , 'I was', <i>abaram</i> , 'I was bringing' |
| 2. no ending | <i>mā apagaudaya</i> , 'do not hide' |
| 3. no ending | <i>abara</i> , 'he was bringing', ἔφερε(τ) |

Pl.

- | | |
|--------------|--|
| 1. -mā | <i>akumā</i> , 'we made' |
| 2. ? | |
| 3. no ending | <i>abara</i> , 'they were bringing', ἔφερον(τ) |

For 2, 3 I.E. had *-es*, *-et*, *-ont*, which in O.P. became *-a*, with loss of *s*, *t*, *nt*, so that nothing was left but the thematic vowel *a*, I.E. *e*, *o*. 1st pl. *-mā* = I.E. *-me*, *-mo*, cf. φέρομε-ν, L. *legi-mu-s* with *-mu-s* for *-mo-s*.

SECONDARY, MIDDLE, INDICATIVE

Sg.

1. -aiy *ayadaiy*, 'I adored'
2. ?
3. -tā *agaubatā*, 'he said'

Pl.

1. ?
2. ?
3. -ntā *agaubantā*, 'they said'

-aiy, I.E. -ai, φέρο-μ-αι; -tā, I.E. -to, O.P. -ā with lengthening of final *a*.

IMPERATIVE, ACTIVE

Sg.

2. athematic, -diy *idiy*, 'go', ἴθι, I.E. *idhi*
 thematic, no ending *barā*, 'bring', φέρε
3. -tuv *dadātuv*, 'let him give'

Pl.

2. -tā *itā*, 'go', ἴτε

Note the use of the pure stem with the thematic vowel in *barā*, I.E. *bhere*; cf. the voc. of I.E. -o- stems, L. *domine*, φίλε, O.P. *martiyā*, 'O man', with lengthening of final *a*.

IMPERATIVE, MIDDLE

Sg.

2. -xuvā *patipayaxuvā*, 'protect thyself'
3. -tām *vrnavatām*, 'let him believe'

No pl. forms are recorded.

SUBJUNCTIVE

In Indo-Iranian, athematic forms had *-a-* and *-ā-* according to the person, thematic forms had *-ā-*; in Old Persian this *-ā-* was extended to the athematic forms; but one or two examples of *-a-* are still found: *ah-a-tiy*, 3rd sg. subjunct. of *ahmiy*, cf. L. *erit* = *eseti*.

ACTIVE

1. ?
2. *-āhiy* *vaināhiy*, 'thou shalt see'
3. *-ātiy* *bavātiy*, 'he shall become'

No pl. forms are recorded.

MIDDLE

1. athematic *-ānaiy* *kunavānaiy*, 'I wish to do'
- thematic *-āmai*y *θadayāmai*y, 'let me seem'
2. *-āhaiy* *maniyāhaiy*, 'thou shalt think'
3. *-ātaiy* *maniyātaiy*, 'let him think'

No pl. forms are recorded.

FUTURE

Old Persian had no separate future tense; but, as in Homeric Greek, the subjunctive was used with a future meaning.

OPTATIVE

Very few examples are recorded. The endings are secondary. Examples: *avāḡaniyā*, 'he might kill', *ava*, 'down', 'thoroughly', cf. L. *dē-* in *dēbellāre*, *κατα-* in *καταβάλλω*, giving a perfective aspect to the verb, + *ā*,

'towards', +*jan-*, 'strike', 'kill', I.E. *g^hen-* seen in *θείνω* for *θένω*, *g^hon-* in *φόνος*, Ir. *gonim*, W. *gwanu*, 'pierce'; *čaxriyā*, 'he might do', optat. of a reduplicated perf. from I.E. *q^uer-*, *q^uor-*, *q^ur-*, O.P. *čar-*, *kar-*, *kr-*; *biyā*, 'may he be'.

OLD AORISTS IN -s-

The past tense includes some remains of old -s- aorists; cf. *ἔδεικ-σα*, *dīc-sī* for *deik-sai*: *adršiy*, 'I seized'; *akunauš(t)*, 'he did'; *niyapaišam*, 'I wrote down', *ni* + augment + aor. of *paiš-* seen in L. *pingo*, *pictum*, *ποικίλος*, O.P. *nipaištanaīy*, 'to write down', *nipištam*, neut. sg. of past partic., 'written down', cf. Mod. Russ. *napisát*, 'to write', perfective aspect of *pisát*.

PASSIVE FORMS

A few old aorists in -iy have been preserved: e.g., *akariy*, 'it has been made'; *abariy*, 'it has been brought'; *aθahiy*, 'it has been said'; *adāriy*, 'it has been held'. The middle is sometimes used with a passive sense: *akunavayatā*, 'it has been done'.

INFINITIVE

The O.P. infinitive ends in -*tanaiy*, dat. sg. of an old abstract noun in -*tan-*, cf. L. *agī* for *agei*, *λέεσθαι*: *čartanaīy*, 'to make'; *kantanaīy*, 'to excavate'; *θastanaīy*, 'to say'.

VERBAL ADJECTIVES IN -ta-

These are used as past participles, cf. *πιστός*, 'trusted', 'trusting'. They have ousted the O.P. perf. tense and are usually employed without the verb 'to be', for which

cf. the Mod. Russ. past tense, an inflected verbal adjective used alone for all persons: *chítál*, *chítála*, *chítálo*, m. f. n. sg. 'I, you, he, she was reading'; *chítáli*, 'we, you, they were reading', with the pronoun or other subject indicated when required; *my chítáli*, 'we were reading', *oná chítála*, 'she was reading', &c. O.P. examples: *ima tya manā krtam*, 'this (is) what by me (was) done'; *didā pištā*, 'the wall (was) decorated', *pištā* = L. *picta* for *pictā*; *Bardiya avaṣata*, 'Bardiya was killed'.

These forms in *-ta-*, I.E. *-to-s*, are usually passive in meaning, but we have *paraitā*, pl., 'departed', *parā* + partic. of *it-*, seen in L. *i-tum*, ἰτέον, εἶμι, οἶμος, 'path'; *parāgmatā*, pl., 'gone away', *parā* + partic. of *gam-*, seen in βαίνω for βάμω, βατός from I.E. *g^umtos*.



READER

EXTRACTS FROM OLD PERSIAN INSCRIPTIONS

N.B. The capital letters and stops are mine.

1

vašnā Ahuramazdāha adam xšāyaθiya ahmiy.
by the grace of Ahuramazda I king am.

vašnā: ins. case.

Ahuramazdāha: gen. sg. of *Ahuramazdā*, a stem in -s-; for the ending -a = I.E. -es, -os cf. γέν·εσ-ος = γένεος = γένους, and L. *gen-es-es* = *generis*.

2

adam,šām xšāyaθiya āham.
I of them king was.

adam,šām: I use , to denote a prefix, augment, enclitic, or part of a compound.

āham: past tense of *ahmiy*, 'I am' = *a* + *aham*; *a* is the augment. The Old Persian equivalent of I.E. *ēsm*, 'I was', was *āha*; *m* was then added on the analogy of thematic forms like *a, baram* = ἔφερον.

3

mām a,mānaya.
me he has awaited.

4

manā bājim a, barantā.
to me tribute they brought.

a, barantā = ἐφέροντο; the middle has no special force here; it is often used to avoid ambiguity, as, e.g., *a, bara* = I.E. *ebheret* and *ebheront*, ἐφερε(τ) and ἐφέρον(τ).

5

adam a, rasam Mādam.
I came to Media.

Mādam: acc. of direction, from *Māda*, 'a Mede'. To denote the name of a country or district the *singular* of the name denoting the inhabitant is used. Here 'a Mede' = 'Media'. The Greek form is *Mḥ̄dos* with *η*, not *α*, because the Ionians borrowed the word before they changed I.E. *ā* to *η*; as *θύρā* became *θύρη*, *Mādos* became *Mḥ̄dos*; but we find *Mādos* in the Cyprian dialect. The O.P. *Pārsa* was changed by the Ionians to *Πήρσης*, then to *Πέρσης*.

6

avam adam frāišayam Arminam.
him I sent to Armenia.

frāišayam: past tense = *fra*, L. *pro*, πρό, + *a* augment + verb from *iš-*, 'set in motion'.

7

haruva, šim kāra a, vaina.
all him the army saw, i.e., 'all the army'.

haruva: I.E. *soluos*, ὅλος for ὅλφος, L. *saluus*, 'unbroken', 'whole'.

8

aita adam yānam įadiyāmi Ahuramazdām.
this I a favour ask of Ahuramazda.

Note the two accusatives with a verb of 'asking'; cf. 9, with a verb of 'depriving'.

9

Gaumāta hya Maguš a₁dīnā Kanbuįiyam utā
Gaumata the Magian deprived Cambyses both
 Pārsam utā Mādam utā aniyā dahyāva.
of Persia and Media and the other provinces.

a₁dīnā: an athematic form like *a₁dā*, 'he made', which corresponds to *ἐθῆ(κε)*, and *a₁dānā*, 'he knew'. Note *ā*, not *a* as in the thematic *a₁bara* with final *a* for I.E. *e* as in *ἐφερε(τ)*.

For the two accusatives cf. :

naiy āha martiya - - - hya avam Gaumātam
not was a man who that Gaumata
 tyam Magum xšassam dītam čaxriyā.
the Magian of the kingdom deprived could make.

dītam: past partic. pass. governing the acc. *xšassam*.
a₁dīnā and *dītam* are from I.E. *g^{uei}*- seen in *βία*, Skt. *jināti*, 'he overpowers', E. *quench*.

10

imaiy martiyā tyaiy adakaiy avadā āhantā
these (are) the men who then there were
 yātā adam Gaumātam tyam Magum avāįanam.
until I Gaumata the Magian slew.

It is not to be thought that the verb 'to be' was actually in the author's mind in this and similar sentences.

āhantā: 3rd pl. past tense of *ahmiy*, 'I am', with a middle ending as in *ἔσομαι, ἐγένοντο*.

avājanam: *ava*, 'down' + *a* augment + past tense of *jan-* = I.E. *g^uhen-* seen in *θείνω* for *θένιω*.

11

<i>tya,śām</i>	<i>hačā,ma</i>	<i>a,θahiy, ava</i>	<i>a,kunava.</i>
<i>what to them</i>	<i>by me</i>	<i>was said, that</i>	<i>they did.</i>

12

<i>Ahuramazdā</i>	<i>θuvām</i>	<i>dauštā</i>	<i>biyā.</i>
<i>Ahuramazda</i>	<i>to thee</i>	<i>a friend</i>	<i>may he be.</i>

θuvām: acc. case governed by the verbal noun *dauštā*;
cf.:

<i>mām</i>	<i>Ahuramazdā</i>	<i>dauštā</i>	<i>āha;</i>
<i>to me</i>	<i>Ahuramazda</i>	<i>a friend</i>	<i>was;</i>

χοὰς προπομπός, Aesch. *Cho.* 23;

μυρία πεμπαστάν, id. *Pers.* 980.

13

<i>xšassam</i>	<i>adam</i>	<i>pati,padam</i>	<i>a,kunavam.</i>
<i>the monarchy</i>	<i>I</i>	<i>in (its) place</i>	<i>set, i.e. I restored.</i>

pati = *ποτί* + *padam* = *πέδον*.

14

<i>yadiy</i>	<i>kāra</i>	<i>Pārsa</i>	<i>pāta</i>	<i>ahatiy,</i>	<i>hyā</i>
<i>if</i>	<i>the army</i>	<i>Persian</i>	<i>protected</i>	<i>is,</i>	<i>this</i>

šiyātiš a,xšatā aurā ni,rasātiy abiy imām
 prosperity un-broken here shall descend on this
 viθam.
 family.

ahatiy, ni,rasātiy: subjunctives with a future meaning.
viθam: acc. of *viθ-*, I.E. *uik-*, *uoik-*, *ueik-* seen in *oikos*,
 L. *uīcus*.

15

Negatives

Naiy accompanies a statement, *mā* a prohibition or
 a wish; *naiy* is also used in conditions even with the
 subjunctive mood.

i. adam naiy Bardiya ahmiy hya Kurauš pussa.
 I not Bardiya am the of Cyrus son.

See p. 32.

ii. mā apa,gaudaya.
 (do) not hide.

The past tense of the indicative without the augment
 is used as an injunctive.

iii. utā,taiy tauhmā mā biyā.
 and to thee a family not may be.

Optative denoting a wish.

iv. naiy arika āham naiy draujana, naiy
 not hostile was I nor a liar, not
 zūra,kara āham, naiy adam nai,mai
 a cheat was I, neither I nor my
 tauhmā.
 family.

v. yadiy naiy, diš vi, kanāhiy.
 if not them thou destroyest.

Subjunctive.

16

yaθā Kanbujiya Bardiyam avāja, kārahyā
 when Cambyses Bardiya killed, to the people

naiy azdā a, bava tya Bardiya ava, jata.
 not knowledge was that Bardiya (had been) killed.

a, bava: past tense of *bu-*, I.E. *bhu-* seen in φύω, ἔφϋ.

avāja: past tense of *jan-*, 'kill', in composition with *ava* and the augment. *ava, jata* is its past partic.

17

kašči y naiy a, drš nauš čišči y θastanaiy pariy
 anybody not dared anything to say about

Gaumātam tyam Magum.

Gaumata the Magian.

pariy: περί.

18

pasāva Nadintabaira hadā kamnaibiš asa, bāraibiš
 after that Nidintubel with few horsemen

a, munθa, Bābairum a, šiyava.
 fled, to Babylon he went.

pasāva: *pasā*, 'after' + *ava*, 'that'.

hadā: 'with', takes the ins. case.

19

θātiy Dārayavahuš xšāyaθiya: yadiy imām
 says Darius King: if this

dipīm	vaināhiy	imai, vā	pati, karā,	naiy, diš
<i>inscription</i>	<i>thou seest</i>	<i>these or</i>	<i>images,</i>	<i>nor them</i>
vi, kanāhiy,	dargam	jīvā.		
<i>destroyest,</i>	<i>long</i>	<i>live thou.</i>		

-vā: L. -ue, 𐎧𐎡𐎴, 𐎧𐎡.

uadiy, 'if', takes the subjunctive.

jīvā: 2nd sg. imperat.

20

xšassam	hauv	a, grbāyatā.
<i>he kingship</i>	<i>he</i>	<i>seized for himself.</i>

grb-: I.E. *ghrebh-*, E. *grab*.

21

hya	aniya	kāra	Pārsa	pasā	manā	a, šiyava.
<i>the</i>	<i>other</i>	<i>army</i>	<i>Persian</i>	<i>after</i>	<i>me</i>	<i>set out.</i>

22

manā	upastām	baratuv.
<i>to me</i>	<i>help</i>	<i>let him bring.</i>

23

ima	tya	manā	krtam.
<i>this (is)</i>	<i>what</i>	<i>by me</i>	<i>(was) done.</i>
<i>hoc</i>	<i>quod</i>	<i>mihi</i>	<i>factum.</i>

24

hyā	amāxam	tauhmā	xšāyaθiyā	āha.
<i>the</i>	<i>of us</i>	<i>family</i>	<i>royal</i>	<i>was.</i>

25

mām pātuv utā, maiy xšassam utā tya
me let him protect and my kingdom and what
 manā krtam utā tya, maiy pissa
by me (was) done and what (by) of me the father
 krtam.
(was) done.

pissa : πατρός, gen. of pitā, πατήρ, 'father'.

26

Pārsahyā martiyahyā dūrai arštiš parā, gmatā.
of the Persian man far the lance (has) gone.
parā, gmata : parā + partic. of gam-, 'go'.

27

drauga dahyuv, ā vasa a, bava utā
lying in the province in abundance has become both
 Pārsaiy utā aniyāxuv, ā dahyušuv, ā.
in Persia and in the other provinces.

28

kāra Pārsa utā Māda hya upā mām
the army Persian and Median which with me
 āha, hauv kamnam āha.
was, this a little thing was.

29

avam kāram jatā hya manā naiy gaubataiy.
that army smite which of me not declares itself.

kāra : I.E. *gor-* ; cf. *κοίρανος*, Ir. *cuire*, Gaul. *Petru-corii*, *Tri-corii*, names of tribes, 'the four armies', 'the three armies' ; cf. Germ. *Heer*.

jatā : 2nd pl. imperat. of *jan-*.

manā, &c. : 'as mine'.

30

imām dahyāum pātuv hačā haināyā, hačā
this province let him save from the enemy, from
dušiyārā, hačā draugā.
bad harvest, from lying.

hačā : with abl.

31

adam Bardiya ahmiy, hya Kurauš pussa,
I Bardiya am, the of Cyrus son,
Kanbujiyahyā brātā
of Cambyses the brother.

32

THE INSCRIPTION OF KING ARIYARAMNA (c. 610–580 B.C.)

This is by far the oldest Old Persian document and the only one before the reign of Darius except perhaps : *adam Kuruš xšāyathiya Haxāmanišiya*, 'I am King Cyrus the Achaemenid', which may belong to Cyrus the Great or to the younger Cyrus who died in 401 B.C. The record of Ariyaramna is a recent find, published in 1930.

<i>Ariyāramna</i>	<i>xšāyaθiya</i>	<i>vazrka,</i>	<i>xšāyaθiya</i>
<i>Ariyaramna</i>	<i>King</i>	<i>great,</i>	<i>king</i>

xšāyaθiyānām, of kings,	xšāyaθiya king	Pārsa, Persian,	Čahišpaiš of Teispes	
xšāyaθiyahyā King	pussa, son,	Haxāmanišahyā of Achaemenes	napā; grandson;	
θātiy says	Ariyāramna Ariyaramna	xšāyaθiya: King:	iyam this	dahyāuš province
Pārsā, Persian	tyām which	dārayāmiy, I own,	hyā the	huv,aspā, of-good-horses,
5 hu, martiyā, of-good-men,	manā to me	baga the god	vazrka great	Ahuramazdā Ahuramazda
frābara; gave (it);	vašnā by the grace	Ahuramazdāha of Ahuramazda	adam I	xšāyaθiya king
iyam of this	dahyāuš province	ahmiy. am.	θātiy says	Ariyāramna Ariyaramna
xšāyaθiya: King:	Ahuramazdā Ahuramazda	manā to me	upastā[m] help	[a, bara]. gave.

4-5. *huv,aspā*, *hu, martiyā*: fem. adj.; *hu-*, 'good', 'very', I.E. *su-*, seen in *ὕψης*, W. *hygar*, 'lovable'. *aspa*, 'horse', is a Median loan-word; the regular Persian form is *asa*, cf. *asa, bāra*, 'carried by a horse'.

6. *frābara*: *fra* + *a* augment + *bara* = $\pi\rho\sigma\text{-}\acute{\epsilon}\text{-}\phi\epsilon\rho\epsilon(\tau)$.

7. *iyam*: a mistake on the part of the scribe or engraver; the gen. case is required.

This early inscription proves that the official formulas had become stereotyped by the days of Darius. All the expressions used by Ariyaramna recur in the records of Darius; the document adds practically nothing to our knowledge of Old Persian.

33

DARIUS CONCERNING HIMSELF

Selections from the great rock-inscription at Behistun

The king 'placed the record overlooking a main road at Behistun, where the men of the caravans passing between Babylon and the Iranian Plateau would look up 300 feet and see the splendid monument 25 feet high and 50 feet wide'. The monument with its carved figures could not fail to be seen by all who passed; but those who wished to read the text had to risk their lives in the attempt; 'to reach it requires a dangerous climb'. See the picture and description in J. H. Breasted, *Ancient Times*, Boston, U.S.A., 1916, from which the above quotations have been taken. There is also an interesting illustration in *Ancient History from the Monuments: Persia*, by W. S. W. Vaux, revised by Sayce, S.P.C.K. 1893. See the article *Behistun* in the *Enc. Brit.*, 14th ed., and the picture of the carvings in the *Camb. Anc. Hist.*, vol. i of the Plates.

§ 1. adam I	Dārayavahuš (am) Darius	xšāyaθiya the king	vazrka, great,
xšāyaθiya king	xšāyaθiyānām, of kings,	xšāyaθiya king	Pārsaiy, in Persia,
xšāyaθiya. king	dahyūnām, of provinces,	Vištāspahyā of Hystaspes	pussa, the son,
Aršāmahyā of Arsames	napā, the grandson,	Haxāmanišiya. an Achaemenid.	
§ 2. θātiy says	Dārayavahuš Darius	xšāyaθiya : King :	manā my (of me)

pitā Vištāspa, Vištāspahyā pitā Aršāma,
father (was) Hystaspes, Hystaspes' father (was) Arsames,
 Aršāmahyā pitā Ariyāramna, Ariyāramnahyā
Arsames' father (was) Ariyaramna, Ariyaramna's
 pitā Čahišpiš, Čahišpaiš pitā Haxāmaniš.
father (was) Teispes, Teispes' father (was) Achaemenes.

§ 3. θātiy Dārayavahuš xšāyaθiya: avahya, rādiy
says Darius King: for this reason
 vayam Haxāmanišiyā θahyāmahiy: hačā paruviyata
we Achaemenids are called: from long ago
 āmātā ahmahiy; hačā paruviyata hyā amāxam
noble we are; from long ago this our (of us)
 tauhmā xšāyaθiyā āha.
family royal has been.

avahya, rādiy: huius causā; for postpositions in Old Persian cf. -ā, 'in', with loc.; L. mecum, τοῦ πατρὸς ἐνεκα.

θahyāmahiy: 'we call ourselves'; the suffix -ya- gives a middle meaning. θātiy, 'he says', is for θahatiy, Skt. śamsati; from I.E. kens-, 'say', L. censeo, Alb. thom, 'I say'.

The Pseudo-Smerdis (Bardiya)

See Herodotus, iii. 61 sqq., and Appendix V in How and Wells, *A Commentary on Herodotus*, vol. i. Note that our inscription calls the pretender *Gaumata* and does not say that he resembled Bardiya (Smerdis). See *Camb. Anc. Hist.* iv, p. 173.

pasāva kāra arika a₁bava; pasāva drauga
 then the folk hostile became; then lying
 dahyuv₁ā vasa₁y a₁bava utā Pārsaiy
 in the province in abundance became both in Persia
 utā Mādaiy utā aniyāxuv₁ā dahyušuv₁ā.
 and in Media and in the other provinces.

§ 11 a. θātiy Dārayavahuš xsāyaθiya: pasāva
 says Darius King: then

I martiya, Maguš, āha, Gaumāta nāma;
 a man a Magian, was, Gaumata by name;

hauv ud₁a₁patatā hačā Pišiyāuvādāyā; Arakadriš
 he rose from Pisiyaurada; Aracadrīs

nāma kaufa; hačā avadaš Viyaxnahya
 by name (is) a mountain; from there of Viachna

5 māhy₁ā XIV raučabiš θakatā āha yadiy
 in the month 14 with days completed was when

ud₁a₁patatā.
 he rose.

3. *ud₁a₁patatā*: *ud*, 'up' + *a* augment + 3rd sg. past tense mid. of *pat-*, I.E. *pet-* seen in *πέτομαι*, L. *peto*, W. *hedeg*, 'fly', *edn*, *adar*, 'birds'.

4. *Viyaxnahya*, &c.: there is an anacoluthon in this sentence: the pl. noun *raučabiš* is accompanied by the sg. adjective *θakatā*, both in the ins. case to denote the number of days in the month that have elapsed. *XIV raučabiš θakatā* is practically the subject of *āha*.

5. *māhy₁ā*: loc. case of *māh-*, I.E. *mēns-*, *μήν*, L. *mēnsis*, W. *mis*.

§ 11 b. hauv kārahyā avaθā a₁durujiya: adam
he to the folk thus lied: I

Bardiya ahmiy hya Kurauš pussa, Kanbujiyahyā
Bardiya am the of Cyrus son, Cambyses'

brātā; pasāva kāra haruva hamissiya a₁bava
brother; then the folk all rebellious became

hačā Kanbujiyā; abiy avam a₁šiyava
from Cambyses; to him (Gaum.) went over

utā Pārsa utā Māda utā aniyā dahyāva. 5
both Persia and Media and the other provinces.

xšassam hauv a₁grbāyatā; pasāva Kanbujiya
the monarchy he seized; then Cambyses

xuvā, mršiuš a₁mariyatā.
of his own death died.

7. *xuvā, mršiuš*: *xuvā*- ins. case of the reflexive pronoun, seen in *é* for *fe*, L. *suus*, *sē* for *suē*, and *mršiuš*, an adjective in *-tyu-s*. The compound may indicate (1) a natural death or (2) suicide.

For the mid. *a₁mariyatā* cf. L. *morior*, *θavoûμαι*.

XERXES SPEAKING

baga vazrka Ahuramazdā hya imām būmim
a god great (is) Ahuramazda who this earth
 a₁dā, hya avam asmānam a₁dā, hya martiyam
made, who that heaven made, who man

a ₁ dā,	hya	šiyātīm	a ₁ dā	martiyahyā,	hya
made,	who	prosperity	made	for man,	who
Xšayāršām	xšāyaθiyam	a ₁ kunauš	aivam	parūnām	
Xerxes	King	made	sole	of many	

5 fra₁mātāram.
ruler.

1. *imām*: here = 'this here', *avam*, 'that there', a distinction rarely observed in Old Persian.

paru-: a stem seen in πολύ-ς; I.E. *l* = *r* in O.P.; *l* is only found in a few foreign names.

Some forms of *ku-*, *kar-*, 'make'

I.E. *q^uer-*, *q^uor-*, *q^ur-* appears in Skt. *kṛṇoti*, 'he makes', Ir. *cruth*, 'form', W. *pryd*, 'appearance', *prydydd*, 'maker', 'poet', *paraf*, 'I cause'.

O.P.: *kunautiy*, 'he makes'; *a₁kunavam*, 'I made'; *a₁kumā*, 'we made'; *a₁kunara* for *a₁kunarant*, 'they made'; *a₁kunauš*, 'he made', an old -s- aorist with a loss of the secondary ending -t; *kunavāhiy*, 2nd sg. subjunct., 'you shall make'; *a₁kutā*, 'he made for himself', mid.; *čaxriyā*, 'he might do', redupl. perf. optat.; *a₁kariy*, 'he has been made', an old aor. pass.; *krtam*, 'made', neut. sg. of past partic. pass.; *čartanaiy*, 'to make', 'to do'. The relation of *ku-* to *kar-* has not been satisfactorily explained.

ARTAXERXES SPEAKING

θātiy	Artaxšassā	xšāyaθiya:	mām	Ahuramazdā
says	Artaxerxes	King:	me	Ahuramazda

utā Miθra бага pātuv utā imām
and Mithras god let him protect and this
 dahyāum utā tya manā krtam.
province and what by me (has been) done.

The name Mithras does not occur in the records of Darius and Xerxes; the texts of Artaxerxes I and II give *Miθra-* and *Mitra-* with sounds *θr* and *tr* foreign to Old Persian. It is probable that the name and cult of Mithras were borrowed by the Persians from the Medes.

pātuv: 3rd sg. imperat.; cf. *pādiy*, 'do thou protect'.

36

DARIUS TO MANKIND

martiyā, hyā Ahuramazdāha fra,mānā,
man! what (is) Ahuramazda's command,
 hauv,taiy gastā mā θadaya; paθim tyām
that to thee repugnant not let it seem; the road the
 rāstām mā ava,rada, mā stabava.
straight (do) not leave, (do) not rebel.

fra,mānā: *fra* = L. *pro*, *πρό*, + *mā* + *nā* suffix; *mā-* is seen in L. *mē-tior*, *μῆτις*, 'measured thought'. Mod. Persian *farmān*, anglicized *firman*.

θadaya: 3rd sg. past tense without augment, used as injunctive; so, too, 2nd sg. *avarada*, *stabava*.

rāstām = L. *rēctam* for earlier *rēctām*.

37

XERXES ON HIS BUILDINGS

imam duvarθim adan a,kunavam; vasaiy aniyaščiy
this portico I made; much else

naibam krtam anā Pārsā tya adam
beautiful (was) made throughout Persia which I
 a,kunavam uta,maiy tya pitā a,kunauš; ava
made and my which father made; that
 visam vašna Ahuramazdāha a,kumā.
all by the grace of Ahuramazda we did.

anā, with ins. case, Gk. ἀνά.

uta,maiy: written sometimes with *ā*, sometimes with *ā*,
 but always *utā* when it stands alone.

38

DARIUS AND HIS CANAL

‘Memorial of completion of canal from Nile to Red
 Sea; on stele found near Shalûf et-Terrâbeh at the 133rd
 kilometer of Suez canal’ (Tolman, p. 49).

θātiy Dārayavahuš xšāyaθiya: adam Pārsa
says Darius King: I a Persian
 ahmiy; hačā Pārsā Mudrāyam a,grbāyam; adam
am; from Persia Egypt I seized; I
 niy,a,štāyam imām yauviyām kantanaiy hačā
ordered (men) this canal to dig from
 Pirāva nāma, rauta tya Mudrāyaiy danutaiy
Nile by name, a river which in Egypt flows
 5 abiy draya tya hačā Pārsā aitiy.
to the sea which from Persia goes.

3. *ni* + augm. *a* + *stā*- seen in L. *stāre*, ἵστρημι, &c.

4. *rauta*, gen. abl. case, from the I.E. root *sreu-* seen in
 ῥεῦμα, ῥοή, E. *stream*, W. *ffrwd*.

For the subject-matter see Herodotus ii. 158 and the *Commentary* by How and Wells, vol. i, p. 246: 'The Nile canal was first made by Sethos I (nineteenth dynasty, 1326-1300 B.C.) . . . it was represented in one of the scenes in the hall at Karnak. It had, however, silted up by Necho's time.' Necho II, who reigned 609-593 B.C., also began to build a canal from the Nile to the Red Sea; cf. Herodotus ii. 158: *Νεκῶς . . . ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης δεύτερα διώρυξε.*

39

PASSAGE FOR TRANSLATION

θātiy Dārayavahuš xšāyaθiya: Marguš nāmā dahyāuš; hauv, maiy hamissiyā a, bava: I martiya Frāda nāma, Mārgava, avam maθištam a, kunavantā, pasāva adam frāišayam, Dādršiš nāma, Pārsa, manā bandaka, Bāxtriy, ā xšassapāvā, abiy avam; avaθā, šaiy a, θaham: para, idiy, 5 avam kāram įadiy hya manā naiy gaubataiy.

pasāva Dādršiš hadā kārā a, šiyava, hamaranam a, kunauš hadā Mārgavaibiš; Ahuramazdā, maiy upastām a, bara; vašnā Ahuramazdāha kāra hya manā avam kāram tyam hamissiyam a, įa vasa iy; Āssiyādiyahya māhy, ā XXIII 10 raucābiš θakatā āha; avaθā, šam hamaranam krtam.

1, 2. *nāmā*: 'by name', probably acc. case; *nāmā*, the regular equivalent of I.E. *nōmn*, is used in conjunction with fem. nouns, *nāma*, with unexplained *ā*, is used with masc. and neut. nouns.

4-5. *Dādršiš . . . xšassapāvā*: a parenthesis with *Dādršiš*, *Pārsa*, *bandaka*, *xšassapāvā* in the nom. case. Tr.: '(there was) a man called D., a Persian, my subject, satrap in Bactria, (him) I sent'.

5. *xšassapāvā*: *xšassa* + *pāvā*, 'kingdom-guardian', cf. *pā-diy*, 'protect (thou)', *pā-tuv*, 'let him protect'.

avaθā: 'thus'; *para* + *idiy*, 'go off'.

6. *jadiy*: 'smite', cf. l. 10, *a₁ja*, 'smote', from the I.E. root *g^uhen-*, *g^uhon-*, *g^uhn-*, seen in *θείνω* = *θένω*, *φόνος*, *ἔπεφνον*, *Ἀρηι-φάρος*.

7, 11. *hamaranam*, 'battle', neut.

40

The inscriptions after the days of Darius and Xerxes are few and short; they are full of errors, if we measure them by the standard of the earlier inscriptions. These apparent mistakes may in some cases represent a later stage of the language; they are also at times due to the carelessness and ignorance of the scribes or stone-cutters.

Our texts were engraved during the lifetime of the kings whose records they contain, and they probably reproduce Old Persian as spoken at the courts of Ariyaramna, Darius, and their successors.

DATES OF ACCESSION

	B.C.
Ariyaramna	c. 610
Darius I	521
Xerxes	485
Artaxerxes I	464
Darius II (Nothos), no inscriptions	423
Artaxerxes II	404
Artaxerxes III	359

VOCABULARY AND INDEXES

(The figures indicate *pages*)

O.P. Alphabet in transcript

ā, ī, ū, k, x, g, č, ĵ, t, θ, ss, d, n, p, f, b, m, y, r, v, s, š, z, h.
l only in a few foreign words.

I have given the forms of the words with the augment *a* and preverbs attached but separated like the enclitics by the sign ₁, e.g. *a₁ĵa*.

a

aita : n. s. n., 'this', 23

aitiy : 'he goes', 3, 38

aiva : n. s. m., 'one', 'alone',
3, 5, 6, 10, 12

aivam : a. s. m., 36

aurā : 'here', 25

a₁kunava : 'they did',
'made', see 36

a₁kunavantā : mid., 'they
made', 39

a₁kunauš : 'he made', 18,
- 36

a₁kunavam : 'I made', 36

a₁kumā : 'we made', 15

a₁xšatā : n. s. f., 'unbroken',
25

a₁gaubatā : mid., 'he said',
16

a₁grbāyam : 'I seized', 38

a₁grbāyatā : mid., 'he
seized', 27

a₁ĵa : 'he smote', 6, 40

a₁ĵanam : 'I smote', 4

ā₁ĵamiyā : opt., 'may he
come', 4

a₁θaham : 'I said', 39

a₁θahiy : 'it has been
said', 18

Assina : n. s. m., 'Assina',
12

Assiyādiyahya : g.s., 'Assi-
yadiya', 39

a₁dā : 'he made', 4, 35, 36

adakaiy : 'then', 23

a₁dānā : 'he knew', 4

adam : n. s., 'I', 12, 21,
&c.

a₁dāriy : 'it was held', 18

a₁dīnā : 'he deprived', 23

a₁duruĵiya : 'he lied', 35

a₁dršiy : 'I seized', 18

a₁dršnauš : 'he dared', 3,
26

anā : c. ins., 'throughout',
38

aniya : n. s. m., 'other', 27

aniyā : n. a. pl., 23

aniyāxuvā: loc. pl., 34
aniyaščiy: n. a. s. n., 'else', 37
apa: 'away', 'off', 2
apa, gaudaya: with *mā*, 'do not hide', 15, 25
a, baram: 'I was bringing', 2
a, bara: 'he, they brought', 6, 22
a, barantā: mid., 'they brought', 22
a, bariy: 'it was brought', 18
a, bava: 'he became', 'was', 26
abiy: 'on', 'to', 'against', 25, 38
amāxam: 'of us', 'our', 13, 32
āmātā: n. a. pl., 'noble', 32
a, mānaya: 'he awaited', 21
a, mariyatā: mid., 'he died', 35
a, munθa: 'he fled', 26
Arakadriš: n. s. m., 'Aracandris', 34
a, rasam: 'I came', 22
arika: n. s. m., 'hostile', 25
Ariyāramna: n. s. m., 'Ariyaramna', 29
Ariyāramnahyā: g. s., 32
Artaxšassā: n. s. m., 'Artaxerxes', 36
Arminam: a. s. m., 'Armenia', 22
Aršāma: n. s. m., 'Arsames', 32
Aršāmahyā: g. s., 31
arštiš: n. s. f., 'lance', 28
a, yadaiy: mid., 'I adored', 16

ava: n. s. n., 'that', see 11
avam: a. s. m., 33
avahyā: g. s., 33
a, vaina: 'he saw', 22
avājanam: 'I killed', 24
avāja: 'he killed', 26
avājanīyā: opt., 'he might kill', 17
ava, jata: n. s. m., 'killed', 26
avaθā, šaiy: 'thus to him', 39
avadā, avadaš: 'there', 23, 34
ava, rada: with *mā*, 'do not leave', 15, 37
avāstāyam: 'I set up', 15
avahyā: 'of that', 11, 33
avahya, rādiy: 'because of this', 32
asa, bāraibiš: ins. pl., 'horsemen', 26
astiy: 'is', 2, 5, 14
asmānam: a. s., 'sky', 35
a, šiyava: 'he set out', 26, 27
azdā: n. s., 'knowledge', 26, 33
Ahuramazdā: n. s. m., 'Ahuramazda', 21, 24
Ahuramazdām: a. s., 23
Ahuramazdāha: g. s., 21
ahmiy: 'I am', 5, 14, 21, &c.
ahiy: 'thou art', 5, 14
ahmahiy: 'we are', 14, 32
āham: 'I was', 15, 21, 25
āha: 'he was', 27, 32
āhantā: mid., 'they were', 23
ahatiy: subjunct., 'he shall be', 17, 24

i

- itā* : 'go you', 16
idā : 'here', 33
idiy : 'go thou', 3, 16
ima : n. a. s. n., 'this', see 11
imam : a. s. m., 11
imām : a. s. f., 35
imai, vā : n. a. pl., 'or these', 12, 27
iyam : n. s. m. f., 30

u

- utā* : 'and', 'both', 35
utā, maiy : 'and of me', 6, 38
ud, a, patatā : mid., 'he rose', 34
upā : 'near', 'with', c. acc., 28
upastām : a. s., 'help', 27, 30

k

- kaufa* : n. s. m., 'mountain', 34
kantanaiy : 'to dig', 18, 38
Kanbuṣiṣya : n. s. m., 'Cambyses', 26, 33
Kanbuṣiyum : a. s., 23
Kanbuṣiyahyā : g. s., 33, 35
Kanbuṣiyā : abl. s., 35
kamnam : n. a. s. n., 'little', 28
kamnaibiṣ : ins. pl., 26
kāra : n. s. m., 'army', 'folk', 28, 29
kāram : a. s., 28, 39

kārahyā : g. s., 35

kārā : ins. s., 39

kaščiy : n. s. m., 'any one', 4, 26

kunarāhiy : subjunct., 'thou shalt do', 36

Kuruš : n. s. m., 'Cyrus', 29

Kurauš : g. s., 25, 29

krtam : n. a. s. n., 'made', 4, 19, 36

x

xuvā, mršiuš : n. s. m., 'of his own death', 35

xšassapāvā : n. s. m., 'satrap', 40

xšassam : n. a. s. n., 'kingdom', 23, 24

xšāyaθiya : n. s. m., 'king', 21

xšāyaθiyam : a. s., 36

xšāyaθiyahyā : g. s., 30

xšāyaθiyānām : g. pl., 30

xšāyaθiyā : n. s. f., 'royal', 27

Xšayāršām : a. s. m., 'Xerxes', 36

g

gaubataiy : mid., 'he says', 3, 15, 28

Gaumāta : n. s. m., 'Gaumata', 23, 34

Gaumātam : a. s., 23

gāθu- : 'throne', 9

gam- : 'go', 4, 19

gastā : n. s. f., 'repugnant', 37

č

- čā : 'and', 4, 6. &c.
 čaxriyā : opt., 'he might make', 18, 36
 čartanaiy : 'to do', 18, 36
 Čahišpiš : n. s. m., 'Teispes', 32
 Čahišpaiš : g. s., 30, 32
 čiyakaram : 'how many times', 13
 čiščiy : n. a. s. n., 'anything', 13, 26

j

- jatā : 'do you beat', 28, 29
 jadiy : 'do thou beat', 39, 40
 jan- : 'beat', 'kill', 4
 jantā : n. s. m., 'slayer', 10
 jadiyāmiy : 'I pray', 'I ask', 23
 jīva : n. s. m., 'living', 3, 4
 jīvā : 'live thou', 27

t

- tauhmā : n. s. f., 'family', 8, 27, 32
 tauhmāyā : g. s., 33
 tuvam : n. s., 'thou', 12
 -taiy : g. s., 12
 tya : n. a. s. n., 'this', 'the', 'which', 12
 conjunct., 'that', 26
 tyam : a. s. m., 23
 tyām : a. s. f., 37
 tyanā : ins. s., 12
 tyaiy : n. a. m. pl., 12
 trsatiy : 'he fears', 14

θ

- θakatā : ins. s., 'completed', see 34
 θātiy : 'he says', 26, 32, &c.
 θadaya : with mā, 'let it not seem', 37
 θarda : g. s., 'year', 10
 θastanaiy : 'to say', 18, 26
 θahyāmahi : 'we call ourselves', 32
 θuvām : a. s., 'thee', 12, 24

ss

- ssitiya- : 'third', 5, 10

d

- dā- : 'give', 4
 dadātuv : 'let him give', 16
 dauštā : n. s. m., 'friend', 24
 Dādršiš : n. s. m., 'Dadrsis', 39
 danutaiy : 'it flows', 38
 dārayāmiy : 'I own', 30
 Dārayavahuš : n. s. m., 'Darius', 26, &c.
 dargam : 'for a long time', 27
 dastay, ā : loc. s., 'hand', 8
 dahyāuš : n. s. f., 'province', 3, 9, 30
 dahyāum ; a. s., 29
 dahyuv, ā : loc. s., 28
 dahyāva : n. pl., 9
 dahyūnām : g. pl., 31
 dahyušur, ā : loc. pl., 28
 dītam : a. s. m., 'deprived', 23

didā : n. s. f., 'fort', 4, 8, 19
dipīm : a. s. f., 'inscription', 27
-dim : a. s., 'him', 13
-diš : a. pl., 13, 26
dūrai : 'far', 28
duvarayā : loc. s., 'door', 8
duvarθim : a. s., 'portico', 37
duvitiya- : 'second', 10
dušiyārā : abl. s., 'bad year', 29
drauga : n. s., 'deceit', 28
draugā : abl. s., 29
draujana : n. s. m., 'deceitful', 25
draya : n. a. s. n., 'sea', 38

n

naibam : n. a. s. n., 'beautiful', 38
naiy : 'not', 'nor', 23, 25
naiy, diš : a. pl., 'not them', 13, 27
Nadintabaira : n. s. m., 'Nidintubel', 26
napā : n. s. m., 'grandson', 30
nāmā : n. a. s. n., 'name', 3, 5, 33, 39
navama- : 'ninth', 10
ni, paištana : 'to write down', 18
niy, a, paišam : 'I wrote down', 18
niy, a, štāyam : 'I ordered', 38
ni, rasātiy : subjunct., 'it shall descend', 25

p

pāta : n. s. m., 'protected', 24
pātuv : 'let him protect', 28, 29
pati, karā : n. a. pl., 'images', 27
pati, padam : 'in its place', 24
patipayaxuvā : 'protect thyself', 16
paθim : a. s., 'road', 37
parā, gmatā : n. s. f., n. pl., 'gone', 4, 28
pariy : c. acc., 'about', 26
parūnām : g. pl., 'many', 36
paruviyata : 'long ago', 32
paru, zanānām : g. pl., 'of many races', 9
Pārsa : n. s. m., 'Persian', 'Persia', 24, 27
Pārsā : n. s. f., 30
Pārsam : a. s. m., 23
Pārsahyā : g. s. m., 28
Pārsaiy : loc. s. m., 28
Pārsā : ins. s. m., 38.
pasā : c. gen., 'after', 27
pasāva : 'afterwards', 26
pastiš : n. s. m., 'footsoldier', 5
pitā : n. s. m., 'father', 2, 5
pissa : g. s., 5, 28
Pirāva : abl., 'Nile', 38
Pišiyāuvādāyā : abl. s., '? 'Pasargadae', 34
pištā : n. s. f., 'decorated', 19
pussa : n. s. m., 'son', 3, 5, 25
prsā : 'ask thou', 3

f

- fra*: 'forwards', 5, 22, 30, 37
frāiṣayam: 'I sent', 22
Frāda: n. s. m., 'Frada', 39
frā₁bara: 'he gave', 30
framātāram: a. s. m., 'lord', 36
fra₁mānā: n. s. f., 'command', 37

b

- Bāxtriya₁ā*: loc. s., 'Bactria', 39
baga: n. s. m., 'god', 30, &c.
bagānām: g. pl., 8
Bāga₁yādaiṣ: g. s., 'Bagayadis', 9
bāḥim: a. s., 'tribute', 22
bandaka: n. s. m., 'subject', 39
Bābairuṣ: n. s., 'Babylon', 9
Bābairum: a. s., 9, 26
barā: 'bring thou', 4, 6, 16
barantiy: 'they bring', 14
baratuv: 'let him bring', 27
Bardiya: n. s. m., 'Bardiya', 25, 32
Bardiyam: a. s., 26
bavāli: 'he shall become', 17
biyā: opt., 'may he be', 18
būmim: a. s. f., 'land', 'earth', 3, 35
brūtā: n. s. m., 'brother', 2, 29

m

- mā*: prohibitive, 'not', 5, 12, 25
-ma: abl. of *adam*, 'I', 12, 24, &c.
-mai: g. s., 12, 25
Maguṣ: n. s. m., 'Magian', 23
Magum: a. s., 23
maṭiṣta: n. s. m., 'chief', 4
maṭiṣtam: a. s., 39
Māda: n. s. m., 'Median', 'Media', 22
Mādam: a. s., 22
Mādaiy: loc. s., 7, 34
Mādaiṣuv₁ā: loc. pl., 8
manā: g. s. of *adam*, 'I', 12
mana₁čā: 'and of me', 6
maniyāhaiy: 'thou shalt think', 17
maniyātaiy: 'he shall think', 17
mām: a. s. of *adam*, 'I', 12, 21, 24
Mārgava: n. s. m., 'Margian', 39
Mārgavaibiṣ: ins. pl., 39
Marguṣ: n. s. m., 'Margia', 39
martiya: n. s. m., 'man', 7, 23, &c.
martiyā: voc. s., 37
martiyam: a. s., 7, 35
martiyahyā: g. s., 7, 28, 36
martiyā: n. pl., 8
martiyaibiṣ: ins. pl., 8
maṣkāxuv₁ā: loc. pl., 'skins', 9
māhy₁ā: loc. s., 'month', 34

Miθra : n. s. m., 'Mithras',
37

Mudrāyam : a. s., 'Egypt',
38

Mudrāyaiy : loc. s., 38

y

yauviyām a. s. f., 'canal',
38

yātā : 'until', 23

yathā : 'when', 26, 33

yadiy : 'if', 24, 'when', 34

yānam : a. s., 'favour', 23

r

rauča : n. s. n., 'day', 3, 5,

raučabiš : ins. pl., 10, 34

rauta : g. s., 'river', 38

rāstām : a. s. f., 'straight', 37

v

vaināhiy : 'thou shalt see',
17, 27

vayam : n. pl., 'we', 13, 32

vasaiy : 'in abundance', 28,
39

vašnā : ins. s., 'will', 21

vazrka : n. s. m., 'great', 31,
35

vi,kanāhiy : 'thou shalt de-
stroy', 27

viθam : a. s., 'house', 'fa-
mily', 25

viθā : ins. s., 10

viθiy,ā : loc. s., 10

Viyaxnahya : g. s., 'Viyach-
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Vištāspa : n. s. m., 'Hysta-
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Vištāspahyā : g. s., 31, 32

vrnavatām : mid., 'let him
believe', 16

s

stabava : with *mā*, 'do not
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-šim : a. s., 'him', 13, 22

-šaiy : g. s., 13, 39

-šām : g. pl., 13, 24

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zūra, kara : n. s. m., 'deceit-
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29

hauv : n. s. m., 'this', 'he',
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hauvam : n. s. m., 'he', 33

hauv, taiy : 'that to thee',
12

Haxāmaniš : n. s. m., 'Achae-
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Haxāmanišahyā : g. s.,
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Haxāmanišiya : n. s. m.,
'Achaemenid', 31

Haxāmanišiyā : n. pl.,
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hačā : c. abl., 'from', 'by',
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hačā,ma : 'by me', 24

hadā : c. ins., 'with', 26

hantiy : 'they are', 14

ha,mātā : n. s. m., 'of the
same mother', 33

hama,pitā : n. s. m., 'of the
same father', 33

hamaranam : n. s. n., 'bat-
tle', 39, 40

hamaranā : n. pl., 8

hamissiya : n. s. m., 'rebel',
35

hamissiyā : n. s. f., 39

hamissiyam : a. s. m., 39

haruva : n. s. m., 'whole',
22

hu,martiyā : n. s. f., 'of good
men', 30

huv,aspā : n. s. f., 'of good
horses', 30

hya : n. s. m., 'this', 'the',
'who', 12, 35, &c.

hyā : n. s. f., 12, 30

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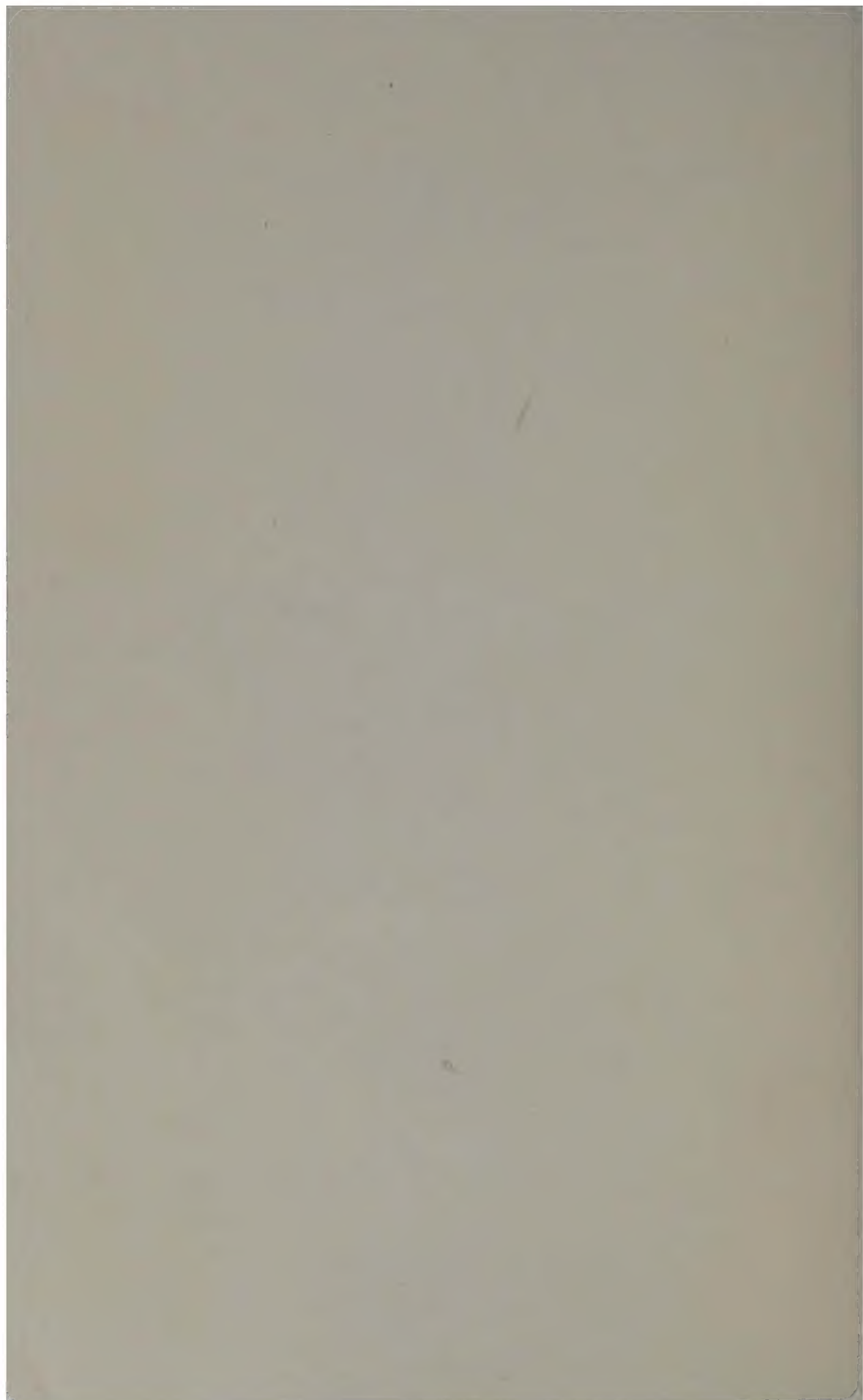
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